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A Pastoral Letter to the Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the city of Philadelphia, August 20th, 1829.

[Continued from page 306, and concluded.]

We ought to be aware, that in promoting the cause of religion we are bound to take an interest in it beyond the spheres in which we move, either as individuals or as associated members of congregations. In our political Union there are very few States, if any, in which there are not districts of so sparse a population, and of such comparative poverty, as admit little probability of their being furnished with the preaching of the Word and the administration of the ordinances, unless aided by the co-operation of those who possess the advantages of greater numbers, of more favourable opportunities of counsel, and of sufficiency of means. To no case can there more aptly apply the intimation of St. Paul, that "the members of the body should have the same care one for another;" and that, "if one member suffer all the members should suffer with it." In various vicinities of the character alluded to, there is rising a generation, without any visible mean of instruction in the most essential truths of religion, or of the practice of any of its duties; and we are warranted by facts, partly gathered from observation, and partly resting on credible testimony, to affirm, that the result of such a state of things is progressive dissoluteness of manners, and even disregard of the decencies of life. In several of the States there are societies, and we doubt not the number of them will increase, instituted for the purpose of meeting

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the growing evil; and while we pray for success to their labours, proportioned to the demand for them in the necessities of the Church, and in the condition of society at large, we cannot refrain from holding up, as what should press on the consciences of all the members of our communion, the duty of furnishing to such bodies their pecuniary contributions, in measures suited to the means which a gracious Providence has bestowed.

There is a larger field for Christian labour and beneficence within the bounds of the Federal Union. To the west are the immense regions on the rivers Mississippi and Missouri, and on their tributary streams; in which, within the memory of man, there has been the beginning and an unexampled increase of population, progressing to a point, at which, to present appearances, they will contain a mass of inhabitants equal to that of many combined kingdoms and states of the old world. South of the States recognized in our ecclesiastical constitution, there is an extent of country, consisting of recent acquisitions of our federal legislature. And to the north-west, there is another of great extent, inviting our attention, not only by a gradual increase of emigrants from the original members of the Union, but by giving access to what remain of the sons of the forest, the descendants of the original possessors of the North-American soil, and affording opportunity of making some amends for the feebleness of the efforts hitherto put forth, to extend to them the blessings of Christianity and of civilization. When the United States, which now make so considerable a figure in the civil system of the world, were in the infancy of their colonial character, it became no small

part of the concern of their parental country, that they should not be abandoned to barbarism, and that the emigrants should carry with them, to their new seats of settlement, the faith and the religious practices of their forefathers. This is a consideration which ought to bring on our consciences a debt, no otherwise to be discharged, than by affording to the present emigrants from the early settlements the like aid to that which the latter received from the common ancestry of both.

The sphere for religious sensibility to act in, is not yet opened in its extent. We live at a period when there are put forth prodigious efforts for the evangelizing of the world. Without pronouncing our opinion as to the individual merit of each of these enterprises, it would be a great oversight to omit to impress on our members the duty of participating in the great work of spreading the Gospel. It is well known, that many are of opinion, that inasmuch as the destitute portions of the earth are the objects of the benevolent exertions of those Christian nations who have not so loud a call for domestic operations, as are presented in the immense districts of our country destitute of spiritual aid, it is not the duty of the American Episcopal Church, under present circumstances, to extend their beneficence beyond our own bounds. There are others who think, that not neglecting the calls to missionary enterprise at home, our zeal in the work of propagating Christianity among the Heathen nations abroad should be awakened by the example of other communities in various kingdoms and states of Christendom; of which no small proportion is from bodies of professing Christians among ourselves. We have already adverted to this fact, as evidence of the excitement of an extraordinary measure of religious sensibility, calling for the directing of it to the purpose to which it points. The immense and populous realms of India, heretofore known only as a field inviting cupidity of wealth, are now open to the extending of enterprise, for the announcing of the glad tidings of salvation. Degraded Africa, so long visited in no other character than

that of a nursery for distant bondage, may now cherish the hope of the redressing of her wrongs, by the imparting to her of civilization and of science, and of the more precious light of a heavenly dispensation; under which, in respect to privilege, there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." In islands of the Pacific, and in islands of the Southern Ocean, discovered until lately from the rest of the world, there have been visitations with the Gospel message, and their idols have been seen prostrate before the Cross. In Greece, the seat of some of the earliest successes of apostolic preaching, in later ages, under the yoke of Mahomedan oppression, and enduring, like their sister churches on the opposite countries of Asia, the removal of their candlesticks from their places, there are incipient endeavours for the replacing of them, with such a blaze as was originally kindled by a Paul, a Barnabas, a Timothy, and other founders of the Eastern Church. In addition to these immense openings for the efforts of missionary zeal, there are, nearer to us, in the newly organized republics of our western hemisphere, opportunities not possessed till lately of instructing the population in the religion of the Bible, hitherto not published to them, except with the intermixture of opinions and of rites hostile to its general spirit, and the growth of those ages of ignorance which witnessed the first efforts for the colonizing of the newly discovered western world. Other openings might be recited; but, it is trusted, that those presented will be sufficient to show, that a new era has risen on the world; and that it is a new call on the zeal, on the labours, and for the pecuniary contributions, of Christians.

If it should seem to any, that the prospect here pourtrayed originates in too sanguine a contemplation of the subject, our answer is, that there has been already an impression made on the state of the world, which, according to experience, and to observation of human nature, cannot but progress

and enlarge its sphere of influence. It is well known, what zeal has been put forth in the measure of diffusing the knowledge of the Bible : and although we are aware, that as in the beginning, and under divine appointment, there was, with the sacred books, a ministry constituted for the explaining and for the impressing of their contents ; yet it will be, or rather it has been, an effect of the possession of the book itself, to season the minds of readers with its truths, shining on its pages with such clearness, that "he who runs may read ;" thus proving a preparation for the overthrow of idolatry, whether in its avowed character, or under the disguise of the Christian name ; and being the herald of measures for the organizing of Christian churches.

It is a sentiment often expressed by men who have considered well the present state of the world, and who delight in the anticipation of events, of which they think they perceive the struggles in the womb of time, that there are indications of the general spread of the Gospel, which we are warranted to expect, previously to the splendid issue, when "all the kingdoms of the world shall have become the kingdoms of our Lord and of his Christ."

The sentiment is fruitful of encouragement ; although to be cherished with the modesty which forbids the too confident interpretation of prophecies, delivered in language highly figurative, in order that their senses should not be fully known, until the times of their respective accomplishment. We learn from history, that when there drew near the period, designated by divine wisdom for the manifestation of the wonderful person "spoken of by all the holy prophets who had been since the world began ;" it was in the course of Providence, that from the councils of those who had the civil government of nations, and from the changes in which widely extended wars eventuated, there should be produced a state of the world peculiarly favourable to the carrying of the tidings of salvation to all nations, conformably to the saying of St. Paul concerning the preaching of the apos-

ties—"Their sound went unto all the earth, and their words unto the ends of the world." In the conception of the persons referred to, something similar to this is to be discerned, in the signs of the times at present before our eyes. Independently on the question concerning the anticipated event, as to its being remote or near, when we consider the vast and continually increasing extension of the chain of commerce, with the intercommunity of nations which it occasions ; the ardour for the navigating of unknown seas, and for the discovery of unknown lands on their numerous shores ; the similar spirit of hardy enterprise, which, in instances beyond any of former days, carries explorers over sandy deserts and through pathless wildernesses, in search of population concealed from the world in their recesses ; the lights drawn by the patient and persevering pursuits of science, from hitherto concealed monuments of former ages, and from a more strict investigation than formerly of animal and of other substances lying deep within the bosom of the earth ; and the application of knowledge thus obtained to the defence of the Scriptures against the suggestions of infidelity, founded on imperfect knowledge and insufficient investigation ; all these considerations go to prove, that there are causes in operation which cannot but have a powerful effect on the state and condition of the world ; that, to appearance, the effect will be favourable to the Christian cause ; and that therefore there is a call on every professor of Christianity, to take an interest in and to sustain it, by his personal influence ; and as circumstances may permit, by his active endeavours, and by his contributions. In the contemplation of this subject, as it respects the apparently approaching influx of Heathen people into the Church of Christ, our minds are elevated by the recollection of the exclamation of the prophet Isaiah, when, anticipating the effect of the preaching of the Gospel, he asked—"Who are these, who fly as a cloud, and as doves to their windows?"

In contemplating the salutary influence of the religious excitement

which is the subject, and in detailing the duties to which it points, we are not forgetful of the evils to which it may be abused by human frailty; and to guard against these will be pertinent to our present purpose.

One manifest evil is, that without due caution, it will prove favourable to the spirit of controversy; so as to tempt to engage in this unpleasant work unnecessarily; and when so engaged, to conduct it in such a manner as shall be inconsistent with Christian temper, and even productive of intemperate passion, and of the greatest excesses of censoriousness and of contumely: all of which will be reconciled to the consciences of the contenders, under the specious plea of its contributing to the glory of God. This is one of the shapes in which there is verified the apostolic saying—"Satan himself is transformed into an angel of light." When there has been kindled the ardour of inquiry in any concerns deeply interesting; especially in the most interesting of all, those which have a bearing on the happiness of our immortal souls; when different views have been taken of the subjects at issue, and differences of opinion manifest themselves, in frequent conversation concerning what is uppermost in the public mind, there are so many leanings of the litigants to preconceptions, perhaps the effect of ideal associations, perhaps caused by different senses, which the same words convey to the understandings of different persons, and perhaps there intruding, without the consciousness of it, the ambition of excelling in argument, and of enjoying controversial triumph; that it requires no small measure of Christian prudence to distinguish between what calls for a greater and what for a less degree of zeal; and no small command of Christian temper, to keep within the limits of the caution—"in meekness instructing them that oppose themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth."

We wish to be not misunderstood. It is far from our intention to discourage controversy in such a shape as shall, on any occasion, tend to the sa-

crifice of any truth of our holy religion; for we are aware of that other injunction—"earnestly to contend for the faith, which was once delivered to the saints." But when we call to mind, that even in such a holy contest, there applies the intimation, "the wrath of man worketh not the righteousness of God," and much more when we reflect, that controversy turns so much on speculations, to which it would be profitable to apply the saying, "Knowledge puffeth up, but charity edifieth," and on practices similar to those described by our Saviour under the terms of "the mint, the anise, and the cummin" of the Jewish ritual; we can think of no occasion on which God will be honoured by dishonour done to a grace, concerning which it is pronounced, that without it we are as "sounding brass and a tinkling cymbal."

Another coincident evil is, that in some minds the state of feeling takes the lead of the judgment; becoming the parent of extravagances and of material error; not seldom the nurse of spiritual pride; and even impelling to actions in contrariety to moral obligation, but concealing their malignity under the cover of imposing names. Disorder of this sort was conspicuous under the agitation of men's spirits produced by the powerful preaching of the apostles, continued in the age immediately following them, and even in its mildest forms, venting itself in notions compared by St. Paul to "wood and hay and stubble," and in others designated under worse characters, in various passages of the New Testament, and in the earliest records of ecclesiastical history. These phantasms have disappeared; while the precious instructions remain, to be the spiritual food of the faithful to the end of time.

The same frailty of human nature may be perceived in what took place at the blessed period of the reformation. However deeply laid the foundation of that event in the Scriptures of truth, it gave occasion to extravagances which were a disgrace to it, and which conducted their abettors to many errors and to many crimes. The benefit of the ecclesiastical revo-

lution continues to be felt; when, for the knowledge of the attendant disorders, it is necessary to have recourse to the pages of history, where we may see them fallen under the verifying of the declaration of the Saviour—"Every plant which my heavenly Father hath not planted shall be rooted up."

There might be mentioned seasons of sensibility of a more local nature, but, in its accompaniments, manifesting the same infirmity; and reference is made to them to show, that when, in our day, there is a similar movement of the mind of the community, if, in some instances, it should run wild into the region of enthusiasm, or discharge itself into any intricacy of unprofitable speculation, the fact would be analogous to what is incident to every blessing of Heaven, alike in nature and in grace, should be little thought of, in comparison of the good conspicuously wrought; and not disapproving the source of it in the agency of the Holy Spirit of God; however erroneous it would be to ascribe to his influence any sensations or any actions which are contrary to truth and soberness.

We will mention a third instance in which, from the nature of the subject, we perceive the possibility of there being advantage taken of the described state of the public mind for the accomplishment of purposes hostile to the general weal; or, if consistent with it, not to be endeavoured by means which may be put in operation. We allude to associations which may be found to have bearings either on the civil counsels of our country, or on those of our religious communion.

Far be it from us to limit the privilege of expressing, under no other limits than those of truth and decency, the sense either of an individual or of a legally constituted society of men, whether it be in reference to political interests or to those of the church. What we allude to is the merging of individual opinion in that of a combination not known in any existing institutions, and affecting its object by an anterior and illegitimate government, impairing, and perhaps at last destroying, that which rests on general consent and constitution. This

misdirection of the public mind ought to be the more carefully guarded against, as it often proves a snare to well-meaning persons under the influence of either civil or of religious zeal, who are led, unconsciously, to contribute their aids either to political or to sectarian ambition. Any attempts, therefore, to connect the civil authority with the particular views of religious communities, or to produce that connexion between the power of the civil government and that of any particular Christian denomination, from which have resulted consequences injurious to the rights, to the purity, and to the influence of the Christian church, are deprecated by the House of Bishops, and as they believe, by the clergy and laity of the Protestant Episcopal Church in the United States.

It should apply to us individually, that if, in this season of sensibility, there should be a witnessing the salutary operation of it on the minds of others, or an excitement of it in our own minds by the frequent presentation of the truths of religion from pulpits or in social converse, we should recollect the source of this holy influence, and the responsibility with which it is clothed. There is, in this respect, an analogy in nature, in Providence, and in grace. As in the first of these departments God is present every where; so, in the second, every event brings a duty along with it; and in the third, there ought to be cherished the correlative impressions on that part of our nature concerning which it is said, that "out of it are the issues of life."

We shall conclude this address to the members of our church, with intreating them to be often in their supplications to the Throne of Grace for the success of all enterprises judiciously planned on scriptural principles, for hastening that blessed period when "God's way shall be known upon earth, his saving health among all nations." It is one of the petitions in the prayer of our Saviour, prescribed by him for daily use, that "his kingdom may come;" the kingdom described in ancient prophecy, under the image of "a stone cut out of a

mountain without hands, and to fill the whole earth;" and more extensively represented in another prophecy, in which we read, "from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." These splendid views began to be met in the person of the adorable Redeemer, when there was "given him a name which is above every name;" but will not be fully verified until the fulfilment of the promise, "in the name of Jesus every knee shall bow." In the mean time, let it be the breathing of devout desire from the altars of our hearts—"even so come, Lord Jesus!" Words at the conclusion of the Canon of Scripture, to be taken on the tongues of his faithful followers, as expressive of their looking forward to the time when "the mystery of God shall be finished;" and of their readiness to join in all endeavours which tend to so glorious a consummation.

Signed by order of the House of Bishops, **WILLIAM WHITE,**
Presiding Bishop.

Philadelphia, Aug. 20, 1829.

Bishop Hobart's second Visitation to the Oneidas.

In our number for September last, page 269, we gave a narrative, from the Oneida Observer, of Bishop Hobart's visit to the Oneida Indians on the 26th of July. We have now the gratifying pleasure of giving to our readers an interesting account of the Bishop's second visit to that people, on the 14th of September, taken from the Gospel Messenger of the 3d of October ultimo.

"We had again the happiness of being present when Bishop Hobart made another visit to the Oneida Indians, on Monday the 14th September, at their Chapel at Oneida Castle.

"The exercises were exceedingly interesting and impressive, and we came away with devout thankfulness to Almighty God that our eyes had been permitted to see these "first fruits" of the gospel among the idolatrous nations of our own land, which, we trust, are

an earnest and pledge of that future great and glorious harvest promised to his Son, when all "the heathen shall be given him for an inheritance."

"The Bishop had the day before admitted Mr. Solomon Davis, for several years the chatechist and lay reader among the Oneidas, to the holy order of deacons; and that he might be enabled to administer all the ordinances of the gospel to them, it was deemed expedient to ordain him priest; for which purpose several of the clergy attended with the Bishop, and joined in the imposition of hands.

"Prayers were read in the Indian language by Mr. Davis, after which the Bishop, with the aid of the interpreter, Mr. Martin Denney, a native, eminently qualified for that purpose, addressed them as follows:—

"My Children,—When I was last present with you, in this sacred place, I told you what you ought to believe and to do, in order to be saved. I told you, that you must be truly penitent for your sins; that you must place your whole dependence on the mercy of God, through your Lord and Saviour Jesus Christ, and that you must be changed from sin to holiness, in your hearts and in your lives, and live righteously, soberly, and godly in the world.

"My Children,—You will thus be fitted, through God's mercy and grace, for the blessings of his salvation. These blessings are, the pardon of your sins—the favour of God—a title to the happiness of Heaven. And these blessings are conveyed and assured to those fitted to receive them, by the ministry and ordinances of Christ's holy Church

"My Children,—This church is not an association of men for temporal objects. It is a society for spiritual and divine purposes; and it consists of all those who believe in God, and in Christ as the Saviour of the world, and submit to the ministry and ordinances which he and his inspired apostle appointed. This church is the body, the spiritual body of Christ; he is the head of it, and through it we are united to him.

"My Children,—Great is the good—

ness of your God in thus conveying and assuring to you pardon and grace, and everlasting life, by his ministers and his ordinances whom he hath appointed. As certainly as, truly repenting, and resolving to serve God, you are baptized and confirmed, and receive the Lord's Supper, your sins are pardoned, you are restored to God's favour, and made heirs of everlasting life.

"My Children,—Every society must have officers or chiefs to conduct its affairs. The church of Christ has ministers to rule and govern it. These ministers are of various ranks—some are chief ministers of the gospel, first called Apostles, and afterwards Bishops. These are the chief rulers, and have power to appoint their successors to the end of the world; and also to commission all other ministers of the church. Another rank of ministers under the bishops are called presbyters or priests. These have full authority, under the bishops, to preach the gospel and administer all its ordinances. Under these, again, are deacons, who have the charge of the poor, and also may preach if licensed by the bishop—they may also baptize, but cannot administer the Lord's Supper, nor pronounce the declaration of absolution, nor bless the people in God's name.

"My Children,—These are the orders of the ministry which have been from the apostles' times. These are they who have true authority from Jesus Christ, to act in his name. These it is your duty to obey as the apostle commands, 'Obey them that rule over you, and submit yourselves; for they watch for your souls as they that must give account.' Attending on their ministrations and ordinances, you will be in union with the church of Christ; and if you are penitent and holy, will enjoy all the blessings of salvation which Christ conveys through his church.

"My Children,—The excellent man who has so long laboured among you as an instructor, and reader of the service and sermons, was yesterday admitted by me to the ministry. He was made a deacon in the church; but as a deacon, he could not have all the pow-

ers of the ministry, and especially, he could not administer the Lord's Supper. In order, therefore, that you may enjoy the full advantages of the ministry of the gospel, I have determined on this day to admit him to the holy order of priests.

"My Children,—As a priest among you, it will be his duty to preach; to deliver the messages of reconciliation from God, through your Lord and Saviour Jesus Christ. And it will be your duty to hear what he says with humility and attention; with sorrow for your sins; with faith in your God and Saviour; and with a determination to serve God, to do your duty, and thus to work out your salvation.

"My Children,—As a priest among you, it will be his duty to baptize; to admit by this sacrament, those among you, who truly repent and believe in God, and in his Son Jesus Christ, into the church or body of Christ, where they will be certified and assured of pardon and grace everlasting.

"It will be his duty as Christ commanded, to admit your children into a state of favour with God by baptism. For Christ declared, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.' And you must bring your children to baptism, in order that they may be made 'members of Christ, children of God, and heirs of the kingdom of Heaven.'

"My Children,—It will be his duty to instruct your children, and others who have been baptized, in Christian faith and duty, in order that they may be prepared for ratifying their baptismal vows in the ordinance of confirmation, that thus by the laying on of the hands of the Bishop, God's chief minister, they may be assured of God's favour and gracious goodness towards them. And it will be your duty to see that your children and others thus renew their Christian engagements.

"My Children,—It will be his duty as a priest among you, to celebrate the Lord's Supper; that holy sacrament, which your Lord appointed as a memorial of his sufferings and death for you, in which, under the outward emblems of bread and wine, you receive, spiri-

tually, the body and blood of Christ, that is, all the blessings which he reserved for you, by the offering of himself upon the cross.

"And it will be your duty to show forth your Lord's death, till he come, to partake of the holy memorials of your Saviour's love, with faith, charity, and true repentance.

"My Children,—As a priest among you, it will be his duty to conduct the public worship of God: And it will be your duty faithfully and constantly to attend public worship, to join in the prayers and praises of the public service with solemnity, with reverence, with true and lively penitence, and faith, and devotion. Better prayers and praises you cannot have, than those which you now have in the liturgy of the church to which you belong. You know that they are good. It is not in the power of your minister to give you any other. You are thus sure that you may worship your God and Saviour as they ought to be worshipped, and as you ought to worship, in a sound, and pure, and fervent, and reverential form of devotion.

"My Children,—Thus receive the ministration of him who will now be appointed a priest over you, and by God's grace and blessing you will become 'new creatures in Christ Jesus,' you will have a 'clean heart and a right spirit' made within you, you will lead new and holy lives. The peace of God, the joys of his presence will console you here, and be your portion for ever. Never think, then, of forsaking that church where you can thus be trained to everlasting life.

"My Children,—I leave you with my prayers and blessing. Important is the charge which will now be confided to him who is a priest over you. He is to watch for your souls; to labour with all diligence and devotedness, that you, for whom the Son of God, the Lord and Saviour Jesus Christ, shed his blood, may be saved through Christ for ever. Esteem him highly: comfort, support, strengthen him in his work; and God grant, that thus he may be the blessed instrument of saving your souls, and bringing you to glory, for the sake of Jesus Christ our Lord and Redeemer."

"After the ordination a highly interesting ceremony took place, which we never before had the pleasure of witnessing. Six of the chiefs advanced up the aisle to the Bishop, who remained within the chancel, and standing in single file, each behind the other; each chief laid his right hand upon the shoulder of the one before him, and continued in this position while the one in front read in their name the following excellent and appropriate address:—

"To the Right Reverend Father in God, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New-York.

"*Right Reverend Father*,—In behalf of our nation, we tender our grateful thanks for your kind attention and watchful care over us, since we have had the happiness to be subject to your spiritual controul.

"*Right Reverend Father*,—The hearts of your children have been made to rejoice on account of your recent visits. The words which have fallen from your lips, will long be remembered. We have laid them up carefully in our hearts. We will not suffer them to slip. We are sensible that the path you have directed us to walk in is a good one. It is the old path. It has been sprinkled with the blood of martyrs. In it the true light shineth. We will seek no other. We will not walk in forbidden paths.

"*Right Reverend Father*,—The gospel tree which was first planted, and which has been continually nourished by your hand, has not been unfruitful. Its branches have expanded far and wide. Ignorance and vice cannot find any repose under its shade. The upright in heart only can enjoy its protection. To them its fruit is pleasant to the taste. Many of your children have leaned against this tree, as their only support in the trying hour of death; it has never been known to fail them; we have seen them depart with a pleasant countenance, and with hymns of praise upon their tongues.

"*Right Reverend Father*,—Your children would avail themselves of the present opportunity to express their gratitude to the Reverend Clergy who

have frequently visited and broken to them the bread of life. We feel particularly grateful for the services of the Rev. Mr. Nash, who came among us as soon as the day began to dawn. Also for the services of the Rev. Mr. Hollister, whose ears have always been open to the calls of his red brethren. We still hold in remembrance the kind attentions we received from the Rev. Mr. Anthon, who is now seated close by your side in the city of New-York. His eye was upon us, while the wind was wafting our father across the big waters. We are also much indebted to the Rev. Mr. Williams, who now resides at Green-Bay. His valuable services are too well known to our father to need any commendation from us.

"Right Reverend Father,—We have a few more words to say. This day is a day of gladness to our nation. Ample provision is now made for the spiritual wants of your children. The young man whom you have commissioned, has been long among us. We have tried him. He is found faithful. We have held a talk with him, and he has expressed an entire willingness to remain with us for life. Should this arrangement meet the approbation of our Right Reverend Father, it is our desire that he should give his assent to the same. This is all your children have to say.

CORNELIUS BEARD,
PETER JOHN,
COBUS HILL,
MARTIN DENNEY,
JOHN CORNELIUS,
MOSES SCHUYLER.

Dated Oneida, Sept. 14, 1829."

"The above address, which we think must be read with the deepest interest by every one, was written by the young native who read it. His name is Peter Augustine. He has received a good English education, and promises to be very useful among his own people. After the above address, the chiefs continuing in the same position as before, the foremost chief laid his hand upon the shoulder of Mr. Davis, who took the Bishop by the right hand, thus forming what they call a "chain of friendship," expressive of their union

with each other, and with the Bishop, who addressed them in substance as follows:—

"My Children,—I thank you in my own name, and in the name of my Reverend Brethren, for your grateful recollection of our services among you. We pray God that we may be enabled to promote your spiritual interest. You will be always near our hearts.

"My Children,—I rejoice especially to hear you say that you will lay up carefully in your hearts the words of truth which have been delivered to you. I rejoice to hear you say that you will keep to the old path in which you are now walking. It has been indeed sprinkled with the blood of martyrs, who now rest with God, and who will hereafter unite with the host of the redeemed, in celebrating the praises of him who loved them and strengthened them to glorify him, even unto death.

"My Children,—Deep indeed are the roots, and wide-spread the branches of the gospel tree which has been planted among you. It will support you in the most trying hour; its shade will afford you rest; its fruit will be for the strengthening of your souls unto everlasting life.

"My Children,—I rejoice to hear you express your confidence in the young man whom I have this day vested with a full commission to minister among you in holy things. Unless God's providence order otherwise, he is ready, as you desire, to be your pastor for life, and as such I shall consider him. May he be faithful, and may you be obedient.

"My Children,—The chain of Christian fellowship connects us. May it increase in strength and lustre, until fixed at the throne of God, it unites us before him, never to be separated, and shines forth with the brightness of divine glory. God bless you. Farewell."

Conventions of Massachusetts and Rhode-Island.

THESE conventions were held in June last, and we had expected long before this time to have received the printed Journals of their proceedings,

which would have enabled us to present to our readers our usual abstract. Being disappointed in this particular, and not knowing whether the Journals have been printed, we think proper to delay no longer the brief abstract of their proceedings which is contained in the Episcopal Watchman of the 4th of July last, and which we now present to our readers, regretting that it is not in our power to communicate more full and particular details.

Convention of Massachusetts.

On Wednesday, June 17th, the Convention of the Episcopal Church in the state of Massachusetts held its annual session in St. Paul's Church, Boston, the Right Rev. Bishop Griswold, of the Eastern Diocese, presiding. Morning prayers were read by the Rev. John West, Rector of St. Thomas' church, Taunton, and an able and appropriate sermon preached by the Rev. Joseph Muenscher, Rector of St. John's church, Northampton. We were especially delighted with this discourse, as it exhibited the soundest views of the Church, as to doctrine, discipline, and worship, while it urged most forcibly the evangelical duty of labouring in the great work of Missions and Sunday Schools. Of the clergymen holding cures we noticed but one absent, a circumstance highly honourable to all. An increase of the church, and an improved state of things within its communion, were apparent. On no former occasion has so much interest been elicited. The ordinary business of the convention was transacted with great harmony. Strong expressions of interest were given in the Domestic and Foreign Missionary Society, and in the General Sunday School Union of our Church. The Convention unanimously declared itself opposed to any alterations of the Liturgy. The most important subject agitated was that of Theological Education. A committee was appointed to inquire into the expediency and practicability of adopting some plan for the education of candidates for orders within the Eastern

Diocese, and to present a memorial on the subject to the Diocesan Convention. The strongest interest in the prosperity of the General Theological Seminary was expressed, and it was understood that the friends of this institution were not ignorant of the necessity of diocesan measures being adopted, nor opposed to them. The Journal of the Convention being soon to be published, we forbear further statements. It is proper to say that the former Secretary, the Rev. B. C. Cutler, Rector of Christ Church, Quincy, having declined a re-election, the thanks of the Convention were voted to him for his faithful services, and the Rev. Thomas W. Coit, Rector of Christ Church, Cambridge, was elected in his stead. The Convention adjourned on Thursday.

In the evening, the Massachusetts Episcopal Missionary Society held its annual meeting, the Right Rev. Bishop Griswold, *ex officio* President, in the chair. The report was read by the Rev. George W. Doane, corresponding secretary, and afforded the most animating details. The society, besides aiding churches in the country during the last year to a much larger amount than usual, have published a stereotype edition of the Book of Common Prayer, which, for correctness, elegance, and cheapness, has, it is believed, no rival, and have also established a Domestic Mission in the city of Boston, and secured for it the valuable services of the Rev. Dr. Eaton, late Rector of Christ Church. In accomplishing these results, however, *the treasury has been emptied*. Resolutions were offered, and addresses made, by the Rev. Titus Strong, Rector of St. James' church, Greenfield, Edward A. Newton, Esq. of Pittsfield, Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, the Rev. James Morss, D. D., Rector of St. Paul's Church, Newburyport, the Rev. T. W. Coit, Rector of Christ Church, Cambridge, and the Rev. William Croswell, Rector elect of Christ Church, Boston. A large audience listened with great silence to the eloquent appeals which were made for

domestic Missions. May the Lord open their hearts and hands for the furtherance of his excellent work.

Rhode-Island Convention.

The annual convention of the Protestant Episcopal Church in this state, assembled in St. John's church, Providence, on Tuesday, the 9th ult.—Prayers were read by the Rev. Mr. Taft, of the Parish of Pawtucket, and a sermon was delivered by the Right Rev. Bishop of the Eastern Diocese; after which the Holy Sacrament of the Lord's Supper was administered, and the convention organized.

All the clergy of the state were present, and there was a representation, though not a full one, from each Parish.

The Rev. Lemuel Burge was re-elected secretary.

The Parochial Reports were then read, and proved to be highly interesting. The following is an extract from the Parochial Report of the Rev. N. B. Crocker, D. D., Rector of St. John's church, Providence:—"But we should do violence to our feelings, and incur the charge of indifference to measures which are supposed to promise efficient aid to the cause of piety and Episcopacy, were we not to say, that sundry individuals of this Church have organized an Episcopal Society, on the West side of the river. Their Delegates are now here, and claim to be admitted as its legal representatives in this Convention. We trust it will be your pleasure to recognize and honour their claim, when they shall have shown by their articles of association or otherwise, that the Constitution of the Episcopal Church in this State is acceded to by the Society they represent."—The Society here referred to, have taken the name of "Grace Church," and another one recently formed in the town of Warren, under the name of "St. Mark's," were admitted into union with the Convention.

The following officers for the year ensuing were then elected:—

Alexander Jones, *Treasurer*.

Standing Committee.—Rev. Salmon Wheaton, Rev. Nathan B. Crocker,

Rev. George Taft, Rev. Lemuel Burge, Rev. Charles H. Alden, Messrs. Stephen T. Northam, Alexander Jones, Lemuel C. Richmond, and David Lefavour,

Delegates to the next General Convention.—Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Rev. George Taft, Rev. Charles H. Alden, Messrs. Stephen T. Northam, Nathaniel Searle, Alexander Jones, and David Wilkinson.

The next business of importance was the subject of Missionary exertion, which appears more and more to engage the attention and the affections of our people, not only in this state and diocese, but in every part of the Lord's vineyard.

After some animated remarks, the two following resolutions were unanimously adopted:

Resolved, That hereafter it shall be the duty of each Rector or Minister of a church in this state, to add to his Parochial Report a statement of whatever may have been done for Missionary purposes within his parish during the preceding year.

Resolved, That it shall be the duty of each Clergymen, having a church in this state, to form a Society in his Parish, auxiliary to the State Missionary Society, and make report of the same to the Bishop, within one month from this day.

Harmony and much good feeling prevailed during the session, and the Convention adjourned at an early hour.

From the Philadelphia Recorder, Sept. 26.

Substance of the Remarks made by the Rev. Raymond Alphonso Henderson, at a meeting of the Clergy and Members of the Episcopal Congregations in the City of New-York, on the 18th instant, on the subject of the Florida Mission.

Mr. President,—I stated, at a previous meeting, that the subject which I should take the liberty of submitting to this meeting would be—The spiritual wants of our brethren in Florida.

This portion of our country is truly an interesting region, whether considered with respect to the relative posi-

tion which it holds, or with respect to the peculiar salubrity of the climate, or with respect to the capacity of the soil, or its extent: and especially so, if we look at the other side of the picture, and take into view the utter moral destitution of that region.

The territory of Florida comprises an extent of surface larger than the state of New-York, and from its local position, is an important section of this nation—enjoying as this region does, all the advantages of a tropical climate, and with it the capacity of yielding the product of the north, a rich variety is presented to the enterprise of the industrious cultivator of the soil; he may raise crops of sugar, of oranges and tropical fruits, as in the West-Indies, or cotton, or rice, or indigo, or tobacco, as in our southern states, or if he pleases, the grain and vegetables of the north. In this may be seen the probability of a dense population, at no very distant period; a population too which will not be subject to the inroads of the diseases to which our southern country are generally subject. In addition, therefore, to the powerful motive of gain, is that of uninterrupted health, which may reasonably be looked for, in a climate, allowed by all to be the most desirable in the known world. The city of St. Augustine has long enjoyed the appellation (and will no doubt continue to do so) of the *Montpelier* of America.

The picture of Florida, so far, is a pleasing one; but we must look at it in another point of view—in an intellectual, moral, a religious point of view—and a gloomy picture it presents. Whichever way the eye turns, it rests upon the dark imprints of ignorance, the ravages of vice, and the monuments of superstition.

The aborigines of that region are yet ignorant of the true worship of God. Yes, even at this day, the poor Indians offer upon their altars, the fruits of the earth, as sacrifices to an unknown God.

A large portion of the European population are in a pitiable condition; for although they are Christians, they have been born in heresy and nurtured in the bosom of a corrupt church.

And the recent settlers have (if possible) yet stronger claims to our sympathy, enjoying, as they did formerly, the same religious principles that we do here, and now deprived of the services, the sacraments, the ministers of religion. They have been earnest in their calls upon their more favoured brethren in the north, to aid them in the permanent establishment of the services of our church among them; but, hitherto, they have called in vain.

Here, Mr. President, is a faint picture of Florida, as it has appeared to your speaker. Let us, however, descend to particulars. At the present time, gambling houses and billiard tables are licensed by law. The execution of the laws is yet a dangerous service.

The rising generation are for the most part without even the rudiments of common education. This fact deserves especial consideration: although this territory has been in the possession of the United States eight years, yet nothing has been carried into execution in the shape of public instruction; and the poverty of a large portion of the inhabitants prevents their receiving it in any other way. Very many of those who can read are yet without the scriptures; not a great while since, on an occasion of administering the oath of office to a magistrate recently appointed, it was found necessary to send twenty miles to procure a Bible. In this respect, however, it is hoped a very different state of things will soon be brought about, as the American Bible Society have, with praiseworthy promptitude and liberality, furnished me, as Secretary of the East-Florida Bible Society, with Bibles to supply all the destitute families in East-Florida; and I am also prepared, through the liberality of two of our own institutions, to furnish the same region with that most desirable accompaniment to the Bible, the Book of Common Prayer.

The state of morals and religion is certainly improving, and is much better than previous to the change of flags in 1821. Then the Romish religion was alone tolerated, and superstition, and consequently vice, were not only

suffered but cherished. Absolution and indulgencies were within the reach of all who could purchase them, and that this traffic was considerable, may be inferred from the fact, that father Crosby, a Romish priest, who died some time since at St Augustine, left, I am told, between thirty and forty thousand dollars to his heirs, which had been accumulated in this way—gleaned from a miserable population of eleven or twelve hundred souls : who, for the most part, had scarce bread to eat. This gentleman has been seen frequently to go from the church on Sunday to the billiard room ; and strange as the association may seem, when he would be at play in the evening (which by the way was very often) and the *ave maria* bell would ring, he would fall upon his knees and say his prayers, holding his cards in one hand and crossing himself with the other. Dancing and other more vicious amusements were common on Sundays, and are not yet suppressed. The carnival was, and is still celebrated, and the first day of its celebration is Sunday.

With respect to the prospects of our church in this region, it may be reasonably hoped, if our services were fairly established there, that the church would flourish—the people are anxious for its establishment, and the reason why the services of our church are peculiarly desired, is found in the fact that a very large majority of the Protestants are Episcopalians, and those who are expected to become settlers, are planters from South-Carolina and Virginia, who for the most part have been educated in the church. If proper measures are now taken, there is reason to believe that the religious character of the whole territory will be decidedly Episcopal.

The means deemed necessary for the permanent establishment of the church in Florida, are, the erection of three church edifices, one at St. Augustine, another at Tallahassee, and one at Pensacola. If these were built, the aspect of permanency would no doubt attach some who are now indifferent ; and they would furnish the means of support to clergymen by pew rents ; and if erected at an early period, there is reason to expect that large donations

of land will be made, which may prove hereafter a valuable endowment, and furnish funds for erecting other churches when they are required.

The estimated cost of these three churches is \$8000. Of this at least one half would be furnished by the Episcopalians in and near those cities—and with respect to St. Augustine, that portion is already secured. The remaining \$4000 it is hoped will be contributed by the members of our church throughout the United States.

In order to procure this, the executive committee of the Domestic and Foreign Missionary Society of our church, a society co-extensive with the church, of which the senior Bishop is president, and the other Bishops are vice-presidents, and in which the whole church is represented ;—this Society has published an appeal, earnestly recommending the members of our church to contribute in aid of building these three church edifices in Florida ; and in relation to its operation in this diocese, Bishop Hobart has added his warm recommendation.

As the agent of this Society I have presented the subject to the Episcopalians of Boston and some other places, where contributions are now in progress, and from which I should hope about one fourth of the sum required will be procured. With respect to New-York, Mr. Thomas Gibbons, of this city, has manifested a most laudable liberality in sending, unsolicited, \$100 to be applied to this good work, and Mr. George Gallagher, also of this city, has promised \$50. I may say \$100, for \$50, which had been appropriated to another object, will, at his suggestion, be applied to this. If \$800 in addition to these \$200 could be furnished, I should esteem it the full quota of New-York ; for as this is a general thing, and small in respect to the extent of the church, it is not expected that every one will give, or that any one will give much.

If the meeting think favourably of the object presented to them, I would suggest the propriety of their taking into consideration the means best calculated to accomplish what is wanted, viz. the collection of \$800.

Another remark, Mr. President, and I have done. With respect to St. Augustine, where your speaker has chiefly resided, there are some special considerations which should induce persons to aid in building an Episcopal church in that city. One reason is—that there are among the present inhabitants a number of Greek Christians; they are the descendants of colonists from the Mediterranean islands, who were brought to Florida during the occupancy of the English, and settled south of St. Augustine. They afterwards removed to the city, and those who were members of the Greek church (for part of these colonists were Roman Catholics from the island of Minorca) attended the services of the English Episcopal church, or as they call it, Mr. Forbes' church, he being rector at that time. But Florida being ceded to Spain at the peace of Paris in 1783, Episcopal services ceased, the church itself was pulled down by the Spaniards, and the stones used in building the present Romish church. The Romish religion was alone suffered, and these people obliged, so far as they paid any attention to religious things, to conform to the Romish ceremonies. Should a Protestant Episcopal church soon be erected in that city, there is reason to believe that many of these persons would join our communion. This people is the only colony of Greeks ever settled in America, and they surely deserve our sympathies as much as their countrymen for whom the public are so generally interested.

Another reason is presented in the circumstance of the lot of ground upon which it is intended to erect the church—this lot, which fronts on the public square, has been granted by act of Congress to the Episcopal congregation—and is the spot whereon was erected the first Christian edifice built by Europeans on the continent of America. Here a church was built by direction of the twelve Monks who accompanied *Soto*, the Spanish commander, in 1527. Surely all would desire to see a Protestant Episcopal church erected on the spot where the banner of the cross was first raised on the main land of the new world.

Another reason, and the last I shall intrude on your patience, is, that many members of our church, sick persons, from all parts of the United States, resort to that city for health. Persons in their circumstances, it is obvious, require the consolations of religion. These persons, who are chiefly afflicted with consumption, as they go generally at a time when the disease is too far advanced to be checked even by the mild air of that delightful climate, soon sink down and die. Surely no member of our church can be so destitute of Christian sympathy as to deny his fellow members who are calling, in the agonies of death, for the services, the sacraments, the ministers of our church. The frequency of these scenes may be inferred from the fact that has occurred of my being called upon three times within forty-eight hours to perform, for Episcopalians, those solemn services of our holy religion—the sacred rites appointed for the dead.

For the Christian Journal.

Memoir of Miss Caroline Slidell.

DIED on the 13th August, 1829, after a lingering and painful illness, Miss Caroline Slidell, daughter of John Slidell, esq. of this city.

The following obituary notice of this excellent and pious young lady, written by one who had the opportunity of many years intimate acquaintance to know her worth, has been handed to us for publication, and although its length would, under ordinary circumstances, be objectionable, we cheerfully give it a place, believing that the interesting character which it delineates, the bright example which it holds forth, and the correct impression and important sentiments which it contains, will be a sufficient apology to our readers for the space it occupies in our columns.

It is the language of the holy volume of inspired truth, that "the righteous shall be had in everlasting remembrance." This is one of the "precious promises" which the word of God contains, and it will be appreciated by the Christian in proportion to its influence on moral character, and

to the consolations which it is so well adapted to impart to the afflicted. There is a pleasure, although it be attended with somewhat of melancholy, in perpetuating the memory of friends and relatives from whom God hath been pleased to separate us, either by intervening oceans and countries, or by that flood which severs this world from that which is infinite, and everlasting. It seems to call back beloved objects, to draw aside the curtain that hides the departed from our view, and to give us the satisfaction of protracted intercourse with beings, among whom we hope to live through eternity, and from whose society we would never voluntarily be separated. Thus the pang of parting is lessened; death is deprived of his most fearful terrors; the deceased are considered as having entered upon a new and a better life, the enjoyment of which "is hid with Christ in God," and is the great and glorious object of the Christian's faith; and "the life that now is, and that which is to come," are brought more closely together, and viewed as mutually and intimately connected.

Neither is the "remembrance of the righteous," whom God hath "taken away from the evil to come," without its use. It has a practical influence on survivors. It is a mitigation, however light, of that keen and bitter anguish which the loss of a beloved relative occasions.* In many instances, when it presents real excellence in its true light, it is the thanks which are merited by those efforts of religious education, which have aided in forming characters that may be imitated with profit; and it is a motive to imitate whatever is excellent and praiseworthy. In this view, the apostle exhorts us to "remember those who have spoken unto us the word of God," and to "follow their faith, considering the end of their conversation;" and guided by the same principle, he presents before us "a cloud of witnesses, of whom the world was not worthy," at the head of whom he places "Jesus, the author and finisher of our faith. It is thus that Divine

Providence furnishes us with motives to live as becomes those "whose citizenship is in heaven," who are to pass through the scenes of the present life as sojourners, following the holy example, and led by the virtuous influence of those, "who through faith and patience have inherited the promise." The pious "remembrance" of "those who are departed hence in the true faith of God's holy name" tends to support the Christian under the trials and difficulties of the present state of probation, and to prepare him for the felicity of heaven. It is a part of that "communion of saints," which the church on earth is allowed to enjoy with the church in blessedness.

These considerations have been suggested by the recent death of the lady, whose name is prefixed to this communication. Her mental endowments were far above the ordinary grade; and her moral and religious character endeared her to all who were acquainted with her worth, and has embalmed her memory in the affectionate recollections of her family and friends. For many years she was afflicted with a violent disease in the hip joint, occasioned by a fall upon the ice when she was about eight years of age; and from that time until her death, she was subject to pain and suffering, with but little intermission. But, by the grace of God, her affliction was sanctified. It led her to pursue those studies, and to direct her mind to the attainment of those acquirements which form and perfect the female character. Her reading was extensive, and it was her great object to make it bear more particularly upon the elucidation of the sacred volume. Her mind was always alive to the beauties of nature, and her soul could drink in all the delights of poetry.

Her impressions of religion, which were of a decidedly marked character, commenced at the age of fourteen. About that time she attended a confirmation held by Bishop Hobart at St. John's Chapel. The solemnity of the service, when all the candidates were kneeling around the chancel, the impressive sermon and address of the Bishop, rivetted her mind, and led her

* Solstitia luctus
Rexigui ingentis, miseris sed debita amicis.

earnestly to inquire into those things which more particularly concerned her eternal salvation. In this inquiry she was greatly assisted by reading Doddridge's *Rise and Progress of Religion in the Soul*. The consequence was, that she was soon afterwards confirmed in Grace Church, and by receiving the emblems of her Saviour's dying love, became a communicant, eating the consecrated bread and drinking the "cup of blessing," it is believed, "with faith and thanksgiving." From this time she seemed to "grow in grace" and in the knowledge of our Lord and Saviour Jesus Christ. She believed on him, and "he was precious" to her, the Saviour of sinners, the everlasting rock, to whom she clung with steadfastness, as her only safe support.

Devotedness to God was the leading characteristic of her life. Even in the most trivial thing, it was her wish that all should tend to his glory and the salvation of immortal souls, remembering the injunction of the great apostle, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It was this holy disposition which excited her to feel a deep interest in the Christian enterprises of the present day, and it was always with great delight that she heard the happy effects of Sunday schools, Tract societies, Bible classes, and Missionary efforts. Her increased lameness in the latter part of her life prevented her from actively engaging in such employments, but her exertions were still directed to the important objects, which she endeavoured to advance by her counsel, her example, and her prayers. Many can bear witness to the delightful hours they have enjoyed in social intercourse with her, and to the religious satisfactions they have experienced in devout conversation, when relief from pain would allow her to indulge in it.

During the last three or four months of her life she was entirely confined to her bed, and although she was often attacked with the most agonizing pains, she was blessed with strength and patience from on high to bear them without murmuring. She would often remark, that her Lord and Master had suffered infinitely for her, and that as his disci-

ple she would bear the cross, which for wise and good purposes he had laid upon her; remembering that he had said, "every branch that beareth fruit he purgeth it, that it may bring forth more fruit." When her disorder had reached its crisis, and death was rapidly approaching, she beheld him undismayed. On Monday, August 18th, all hope of her longer continuance was abandoned. The first four verses of the 23d Psalm were read to her, also the first and fifth of the 27th, and the 91st Psalm, with her two favourite Hymns, the 139th and the 143d; after which, by her request, the 14th chapter of St. John's Gospel was read. She then took an affectionate leave of every individual of her family. To each she addressed some words of consolation and advice, earnestly entreating them to give their whole hearts to God, and exhorting the younger members to devote the days of their youth and strength to the service of their Lord and Saviour Jesus Christ, and assuring them, that when they should lie upon the bed of death, he would be "the strength of their life and their portion for ever." "Farewell," said she, "we must all meet in heaven;" the word *must* being uttered with great energy and emphasis, as if to impress upon the minds of all the duty and necessity of striving to attain a seat in the mansions there prepared for the righteous. In the afternoon, however, she revived considerably, and at her request the holy communion was administered to her and several of her relatives. This holy sacrament, so acceptable to the true disciple at all times, is particularly consoling in sickness and at the approach of death. In this solemn hour, Miss Slidell felt the delightful satisfaction of calling to mind "the great love of her only Saviour and Redeemer." She joined audibly in the responses of the sublime and affecting service of our church, and particularly in that elevated ascription of praise,—"Therefore with angels and archangels, &c." and received with great comfort "the spiritual food of Christ's most blessed body and blood." Until Wednesday evening she was at intervals perfectly composed, and desired that a number of beautiful

passages of the Bible, which was the joy of her heart, should be read to her, especially our Lord's sermon on the mount, the 14th, 15th, 16th, and 17th chapters of St. John, to which others were added, which were known to be particularly agreeable to her. She was often engaged in devotions, as was observed by the occasional movement of her lips, and the frequent clasping of her hands. More than once she was heard to say, "God is the strength of my heart and my portion for ever"—"soon will the veil be removed, and blessed be the God of my salvation, who loadeth me with benefits;" and once, "I long to be at rest." On Thursday afternoon this desire was gratified. Towards the last conflict, she experienced, at intervals, excessive pain; but about an hour before her death it appeared to cease, and, without one struggle, she tranquilly breathed out her soul into the paradise of God.

In reflecting upon such a life and such a death, the duty and policy of preparing to follow are brought to our minds in a most impressive manner, and we are taught a salutary and instructive lesson. To the man who is practically ignorant of Christianity, to die is not only an awful and solemn thing, but is an event the most tremendous in its consequences that can possibly be conceived; it is the extinction of all hope and all enjoyment, the commencement of everlasting wretchedness. Such an one has no God to look to, no Saviour to trust in, no heaven to expect. He hath already "received his good things" here, and has no reasonable ground to hope for any hereafter. From such a death bed as we have been viewing a voice addresses itself to each of us, "prepare to meet thy God." On the younger portion of our readers especially, we would enforce the exhortation of wisdom, "remember thy Creator in the days of thy youth." And we would urge it on their consideration by the example of their deceased sister. She devoted her soul to God, and he accepted the offering, and crowned it with his blessing. It was her chief happiness to serve her Maker and Saviour, and she found by a delightful

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experience, that his "yoke is easy, and his burden is light." She abandoned the pleasures of sin to walk in the steps of piety, and she found "her way to be pleasantness, and her path peace." The fascinations of the world may attract the youthful mind, and for a time delight their thoughtless votary, made giddy by the whirl of its pleasure, and intoxicated in the ceaseless round of its joys; but in the end they become insipid and disgusting, and must be abandoned to the neglect they merit. On the contrary, the satisfactions of piety are like a perennial stream; they are continually refreshing and delighting the heart. And when *all* sources of happiness must fail from their very nature, true piety will ever be imparting consolation and joy, triumphing by the grace of God over every affliction of life, meeting death itself without alarm, and through the merits of the Saviour, preparing the soul for the eternal enjoyment of heaven. Let the young be prevailed upon to "choose" the "one thing needful" that "good part which shall never be taken away."

The "holy living" and "dying" of a young disciple of Jesus, is deservedly calculated to awaken in the mind joyous gratitude to God for the blessings of Christianity, for the gift of his dearly beloved Son, and for the unspeakable mercies of redemption, and everlasting life, through his atonement.—It is a lively comment on the truth, that "life and immortality have been brought to light by the Gospel," and it makes us feel the value of that Gospel to which we are so greatly indebted. No argument for the immortality of the soul is more likely to be felt with more meekness, than that which is derived from contemplating the decease of a young and interesting person, with whom the ties of nature have joined us in close affinity, one high in intellectual endowments, noble and generous in feeling, and governed by a *due* sense of the infinite importance of religious considerations. The infidel father himself must be staggered in his principles of scepticism, when he contemplates the practical effect of them on the child of his bosom, whose dy-

ing breath he has inhaled, whose expiring eyes he has closed, and on whose coffin he has heard, with a father's emotion, the "dust" sounding to its "dust," and has seen the "ashes" mingling with its kindred. Let us conceive a fond father thus bereaved; the object of his hopes early snatched away; the ripening faculties of his child's understanding and the amiable qualities of the heart withered by the influence of death. What an insult would it be to his parental affection, to tell him, that his child is lost FOR EVER! that its mental faculties reach no higher perfection than can be attained in the few and short years of its transitory existence here!—that its moral qualities perish when its pulses cease to vibrate! If this were true, where would be the motive to exertion? The feelings of nature are at variance with a system, which is so cold and appalling. IMMORTALITY is entwined about the very fibres of the heart, and man must cease to be human, when he can rest satisfied without being immortal. It is the blessed certainty of this immortality with which the Gospel supplies us, and which enables the Christian to resign his offspring at the call of the great Parent of the universe, confident that they are "not dead" but "sleep," and that the Saviour of mankind will, at the last day, awaken them to the enjoyment of a glorious eternity. It is this which prevents their "sorrowing as those who have no hope," and enables them, even in the depths of their grief, to say with submissive Job, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

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Bishop Hobart's Address to the Convention of the Diocese of New-York, October 1, 1829.

My Brethren of the Clergy and Laity,

MY proceedings since the last meeting of the Convention, which, according to the Canon, it is my duty to lay before you, have been as follows:—

On Sunday, the 19th of October, in Trinity Church, New-York, I admitted to the Holy Order of Priests, the Rev. Hiram Adams, at that time missionary at Waddington and parts adja-

cent, but who has since removed to Watertown and Sackett's Harbour; the Rev. Edward K. Fowler, missionary at Monticello, Sullivan county, and parts adjacent; the Rev. Charles J. Todd, minister of St. John's Church, Ogdensburg; and the Rev. Albert Hoyt, minister of St. Andrew's Church, Walden, Orange county, whose lamented death, a short time afterwards, it is my melancholy duty to record.

On Sunday, the 23d of November, in St. John's Chapel, in this city, I admitted to the Holy Order of Priests, the Rev. Sutherland Douglas, minister of St. Paul's Church, Rochester, who, it is understood, has recently relinquished the charge of that church.

In the month of January I visited the northern and western parts of the state, and on the 25th had the gratification of consecrating Christ Church, Oswego, a large and beautiful Gothic edifice of stone, in that rising village, beautifully situated on Lake Ontario. The erection of this church by a congregation but recently collected by the labours of the Rev. John McCarty, missionary there, reflects high credit on his devoted and persevering exertions, and on their liberality and zeal. Confirmation was at the same time administered to 40 persons.

On the 29th I consecrated St. Michael's Church, Geneseo, on the Genesee river, where the Rev. Lewis P. Bayard zealously labours, a brick edifice of the Gothic order, in its exterior and interior handsomely and appropriately finished. Fourteen persons received confirmation.

On the 1st of February I consecrated Zion Church, Palmyra, in which, as in the above named churches, great taste and propriety are displayed as to the style and arrangements of the building; and 10 persons received confirmation.

In the months of April, May, and June, I attended to the administration of confirmation in several churches in the city of New-York, as follows:—

Sunday, April 12, St. Thomas', A. M. 36 confirmed; St. Luke's, P. M. 72 confirmed. Sunday, April 26, St. George's, A. M. 56 confirmed; Christ Church, P. M. 108 confirmed. Sunday, May 3, Trinity, A. M. 50 con-

formed. Sunday, May 10, St. Paul's, A. M. 52 confirmed. Sunday, May 17, St. John's, A. M. 59 confirmed. Sunday, May 24, Grace Church, A. M. 18 confirmed; P. M. St. Philip's (the coloured congregation,) 50 confirmed. Sunday, May 31, DuSt. Esprit, A. M. 18 confirmed; Zion, P. M. 47 confirmed.

On Tuesday, the 26th of May, I consecrated the Church of the Ascension in this city, a chaste and handsome edifice, erected by a congregation promising to increase in numbers and respectability, under the ministrations of the Rev. Mr. Eastburn.

On Saturday, the 30th of May, I instituted the Rev. Henry Anthon, late of Utica, to the rectorship of St. Stephen's Church, in this city, and admitted the Rev. John W. Curtis, minister of Grace Church, White-Plains, and St. Thomas' Church, Mamaroneck, to the Holy Order of Priests. I regret to add, that an infirm state of health compels Mr. Curtis to relinquish the charge of those congregations.

On Sunday, June 14th, I confirmed 77 persons in the Church of All-Saints, and admitted Henry S. Attwater and Henry Gregory, to the Holy Order of Deacons. Mr. Attwater is stationed as missionary at Waddington and Norfolk, St. Lawrence county, and Mr. Gregory has been acting as agent for the General Protestant Episcopal Sunday School Union.

On Sunday, June 28, I officiated at St. Michael's, Bloomingdale, and confirmed 55 persons.

On Sunday, July 5th, I admitted the following persons, who, at the commencement of the General Theological Seminary in the June preceding, had received the honours of that institution, to the Holy Order of Deacons, viz. Edward Ballard, John M. Guion, Ulysses M. Wheeler, and John Wiley, jun. and Edward Y. Higbee, the latter on letters dimissory from the diocese of Delaware. Mr. Ballard has removed to New-Hampshire.

On the 13th July, I held a confirmation at Flushing, and confirmed nine of the pupils of the Institute under the charge of the Rev. Mr. Muhlenberg, who zealously and laboriously devotes

himself to the literary and religious instruction of the young.*

In the subsequent part of the month I visited the following congregations in the northern parts of the state. Sunday, July 19th, Middleville, A. M., and confirmed 13 persons; Fairfield, P. M.; 20th, Little Falls, A. M.; 21st. Rome, A. M., and confirmed 11 persons. In the afternoon I visited the congregation of the Indians on the Oneida reservation, and was inexpressibly gratified with the evidence afforded by many of them, of piety and Christian zeal. Their judicious and faithful Catechist and Instructor, Mr. Solomon Davis, presented 97 for confirmation, whom he had previously instructed and prepared for this holy rite. On my first visit to them, a number of years before, I had confirmed nearly the same number, and at subsequent visits, others were confirmed. It could not but excite the most gratifying emotions to find them still advancing in Christian knowledge, and in attachment to our Church, in whose Liturgy they joined with affecting simplicity and devotion.

On the 25th, A. M., I officiated at Waddington, on the St. Lawrence, and P. M. at Norfolk, and confirmed 13 persons. The next day, Sunday, the 26th, at Ogdensburg, and confirmed 39 persons; the 28th at Turin, and confirmed 9 persons; the 29th at Trenton, and confirmed 5 persons.

The next day, Thursday, I again visited the Oneidas, to attend their chiefs, at their request, in a council to request my advice as to some particu-

* The union of literary and religious instruction has always appeared to me of the first importance, and at an early period of my ministry, I designed to devote myself to this object, agreeably to a plan then published. But circumstances, in the course of Providence, placed me in my present situation. It has therefore afforded me the highest gratification to find this object prosecuted in the most judicious manner by one so eminently fitted in all the qualities of the mind and the heart, as the Principal of the Flushing Institute. His zeal on this subject is as ardent as it is disinterested; and his sole object is the advancement of that religion to which, as a minister, he has devoted himself. The Flushing Institute affords every pledge that its pupils will be trained by a parental and kind, yet decisive discipline, not only in human learning, but that which makes wise unto salvation.

Jars in relation to their spiritual interests. The scene was to me novel and highly interesting. An ancient butter-nut grove, from time immemorial their council ground, was the place where their chiefs and warriors assembled, and arranged themselves in circles, within which the clergy and myself were seated. Groups of young men, and women and children were scattered around the assemblage, regarding with evident attention and interest what was said and done. The address to me of one of the chiefs, to which I replied; the speech of another to the natives; and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty to cherish this mission among the Oneidas, who are so favourably disposed to our Church, and who are advancing in the arts and comforts of civilized life.

From Oneida I returned to the city, and on Thursday afternoon, laid the corner stone of a church to be erected at Harlaem, where the Rev. George L. Hinton, who removed from Onondago Hill, officiates. Sicknes, prevented my fulfilling my appointments at Hempstead and Jamaica, Long-Island, on the 8th and 9th of August, but I was able to attend the meeting of the General Convention of our Church, in Philadelphia, in the middle of the month.

On the 23d of the month I visited Albany, and on Sunday, in St. Peter's Church, admitted Hewlett R. Peters, an alumnus of the General Theological Seminary, to Deacons' Orders, and confirmed 65 persons. Mr. Peters, with commendable promptitude and zeal, immediately went to a destitute district of Delaware county, where he officiates as a missionary, at Hobart and Delhi.

The next day I consecrated St. Paul's Church, in Albany, a Gothic stone structure of no ordinary beauty, to the erection of which, as well as to collecting the congregation, the Rector, the Rev. Richard Bury, has faithfully and zealously devoted himself.

The following Thursday I conse-

crated the neat and commodious edifice of St. Paul's, Avon, on the Genesee River, and confirmed 11 persons, where the Rev. Mr. Bayard had officiated, but to which the Rev. Ezekiel G. Gear has removed from Palmyra. The next day, the 29th, I confirmed 21 at Le Roy. Sunday, the 30th, 25 at Batavia. September 1, I consecrated St. Mark's Church, Hunt's Hollow, Alleghany county, and confirmed 14. The preceding year I had confirmed 18 persons in this place, where, until very recently, our Church was not known. The Rev. Mr. Salmon first officiated there, the Rev. Mr. Bayard afterwards occasionally performed services there, and it is now under the charge of the Rev. Moses P. Bennett, as missionary. Many are the places where our Church is now unknown, but where, as in Hunt's Hollow, it would be established, if missionaries could be procured. The want of Clergymen in our Church most seriously retards her progress.

The next day, September 2d, I officiated at Richmond, and confirmed 13; the 3d, Canandaigua, and confirmed 8; the 4th, Waterloo, and confirmed 5; the 6th, Bath, Steuben county, and confirmed 18; the 7th, Big Flatts, Tioga county, and confirmed 11; the 8th, Havana, at the head of the Seneca Lake, Catharine Town, confirmed 7, and admitted the Rev. John D. Gilbert, Deacon, to the Holy Order of Priests; the 9th, Ithaca, and confirmed 32; the 10th, Moravia, confirmed 5, and admitted James Selkrig to the Order of Deacons; the 11th, Onondaga Hill, confirmed 5, and admitted the Rev. John W. Cloud, Deacon, to the Order of Priests; the 12th, A. M., I preached at Syracuse, and P. M. at Jamesville. Sunday, the 13th, A. M., at Manlius, confirmed 21, and admitted Mr. Solomon Davis, the Catechist and Instructor of the Oneidas, to the Order of Deacons; P. M. I officiated at Pompey Hill, where a congregation has been organized by the zealous exertions of the Rev. Mr. Hickox, of Manlius, who are erecting a commodious church. The next day, the 14th, I again visited the church at Oneida, and admitted the Rev. Solomon Davis, and the Rev. Joseph B.

Young, Deacons, to the Order of Priests. The peculiar situation of the Oneidas rendered it desirable that Mr. Davis should, without delay, receive Priests' Orders. On this occasion a pertinent and affecting address, drawn up, at the request of the chiefs, by a young Indian, who has received a good English education, was read to me in their name, in which they requested me to recognize Mr. Davis as their permanent pastor. This was done in a simple significant ceremony, suggested by them. The chiefs standing behind each other, each chief placed his hands on the shoulders of the chief before him, and the first chief on the shoulders of Mr. Davis, whom I took and held by the right hand, while I replied to their address. By this ceremony they wished to signify that a strong bond of union was formed between them, their Pastor, and their Bishop.

The following day, the 15th, I officiated, A. M. at Paris, and confirmed 19; and P. M. at New-Hartford. The next day, the 16th, I instituted the Rev Benjamin Dorr into the Rectorship of the church at Utica, and confirmed 37 persons. The 19th, at Walden, Orange county, I admitted the Rev. Nathan Kingsberry, Deacon, the Minister of that place, to the Holy Order of Priests. The subsequent day, September 20th, I confirmed 9 at Fishkill. Last Sunday, the 27th, I officiated at St. Andrew's church, Staten-Island, but the sickness of the Rector having prevented him from making as full preparation as he wished for confirmation, the administration of that ordinance was postponed. Yesterday, in Trinity Church, in this city, I admitted Robert W. Harris, an alumnus of the General Theological Seminary, to the Order of Deacons. The whole number confirmed through the past year is. 1299.

In addition to those already noticed, the following changes have taken place in the Diocese.

The Rev. William H. Lewis, from the Diocese of Connecticut, has been appointed Rector of St. George's Church, Flushing, in the place of the Rev. Mr. Muhlenberg, who has taken charge of the Institute in that place.

The Rev. Richard D. Hall has removed from the Diocese of Pennsylvania, to St. George's Church, Hempstead, to the Rectorship of which he has been instituted.

The Rev. Alexander H. Crosby has removed from White-Plains to St. John's Church, Yonkers.

The Rev. Charles Smith, from the Diocese of Pennsylvania, has taken charge of the Churches at Goshen and Fishkill.

The Rev. Beasley Northrup has removed from the missionary station in Delaware county, to that of Windham.

The Rev. David Huntington is appointed Missionary at West-Charlton, and parts adjacent.

The Rev. Nathaniel F. Bruce, M. D., has relinquished the missionary station at Mechanicsville.

The Rev. Parker Adams has removed from St. John's Church, Johnstown, to New-Hartford, and is succeeded by the Rev. Amos C. Treadway, of the latter place.

The Rev. John Grigg has removed from the Diocese of New Jersey, and taken charge of the Church at Redhook.

The Rev. Palmer Dyer, of Granville, has received letters dimissory to the Diocese of Connecticut, and also the Rev. William Barlow; and the Rev. Edmund D. Barry, D. D., and the Rev. William R. Whittingham, to the Diocese of New-Jersey.

The Rev. Issac Pardee has received letters dimissory to the Diocese of Delaware.

The Rev. William Powell has been appointed assistant minister of St. Peter's, Westchester.

The Rev. Francis H. Cuming has removed from St. Luke's Church, Rochester, to Christ Church, Binghamton, vacant by the resignation of the Rev. Nathaniel Huse.

The Rev. William Shelton, from the Diocese of Connecticut, has taken the missionary station at Buffalo and Black Rock.

The Rev. Addison Searle has been appointed to the chaplaincy of the Navy-Yard at Brooklyn, vacant by the decease of the Rev. Cave Jones. It is understood that Mr. Jones, for several years, discharged the duties of that station with exemplary fidelity and zeal.

The Rev. John Sellon has relinquished the charge of the Church at Canandaigua, and the Rev. Richard Salmon the missionary station at Medina.

The Rev. Augustus Fitch has been chosen Minister of St. Anne's Church, Fort-Washington, in this city.

The Rev. William R. Whittingham, although removed to the Diocese of New-Jersey, still devotes considerable attention to the various institutions with which he has been so usefully connected, and in which he still takes the liveliest interest.

The Rev. Benjamin Dorr, having removed to Utica, is succeeded in Trinity Church, Lansingburgh, by the Rev. Phineas L. Whipple, who has removed from Fairfield.

The Rev. Ravaud Kearny, from the Diocese of Maryland, originally of this Diocese, assumed the charge of St. Paul's Church, Buffalo, in January last, and officiated there until he resigned the charge in June last.

The following have been admitted as candidates for Orders:

Seth I. Rogers, Erastus Root, since deceased, Benjamin I. Haight, Thomas C. Reed, Manuel Fetter, Robert B. Van Kleeck, Lewis Thibou, jun., Liberty A. Barrows.

The various institutions connected with our Church continue to prosecute their objects with undiminished zeal. The New-York Protestant Episcopal Press is now completely organized, and under its judicious and devoted managers, promises to be of essential advantage to the Church.

It gives me great pleasure to state, that the Society for Promoting Christian Knowledge and Piety in the Western District, have provided a Press at Auburn, at which the "Gospel Messenger" is printed. It is in contemplation to print at the same press, small Tracts connected with the interests of the Church. Considerable progress has been made in paying for this establishment, and hopes are entertained that it will be made materially useful to the Church in that quarter. I take this opportunity of expressing my earnest solicitude that the valuable periodical publication above-mentioned, the "Gospel Messenger," may receive ge-

neral circulation and support. My visitation through the Diocese has afforded me full evidence of the great good which that publication produces under the superintendence of its able and indefatigable Editor, the Rev. Dr. Rudd.

But amidst the many circumstances which call for congratulation on the state and prospects of our Church, I must renew, as a subject of deep lamentation, the insufficient supply of clergymen. As an unavoidable consequence, some feeble congregations are gradually wasting away, and numerous opportunities are lost of establishing our Church in situations highly favourable to her extension. The only remedy is that which is successfully applied by other denominations of Christians, to provide the means of educating pious young men for the ministry. The Committee appointed on this subject, of which I am Chairman, are prepared to report a plan for raising permanent contributions for this object. The success of the plan, however, will, of course, depend on the zealous and persevering exertions of the Clergy and Laity. I cannot for a moment suppose that these will be wanting, when the object is to prepare a well qualified ministry to carry the pure doctrines and primitive institutions of the Kingdom of Christ, as professed by our Church, into the destitute districts of our wide spread country; and by their labours to resuscitate the decaying portions of our Zion, and to fill the places of those who now minister in her sanctuaries, when they are called hence.

It is this extension of the Gospel in its purity and power, the salvation of the souls of men, to which, my brethren of the Clergy and Laity, in our respective spheres, we should devote our time, our prayers, and the means with which it has pleased God to furnish us.*

JOHN HENRY HOBART.
New-York, October 1, 1829.

* In the address of the last year, the confirmation at St. Philip's, Philipstown, Westchester county, at which 9 persons received that rite, was inadvertently not noticed; and also the admission of the Rev. Rufus Murray, Deacon, to the Holy Order of Priests, at Mayville, Chataque county.

For the Christian Journal.

Brief Notices of new Publications.

Christian Zeal, a Sermon, preached at the opening of the General Convention of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadelphia, on Wednesday, August 12, 1829; by Thomas Church Brownell, D.D. LL. D. Bishop of the Diocese of Connecticut.

THE sermons triennially delivered before the highest council of our church are generally considered of a more than ordinary character, and therefore excite more than usual interest. They are looked up to as standards of sound doctrine, and as inculcating principles which should govern churchmen in their estimate of our excellent liturgy, and in their course of Christian profession. In the present instance Bishop Brownell has selected for his subject the 18th verse of the 4th chapter of Galatians—*"But it is good to be zealously affected always in a good thing."*

In discoursing on the practical application of this apostolic precept, the bishop lays down the proposition, that "our zeal should evince itself in embracing the truths of Christianity, and in devoting ourselves to the practice of its duties with all our heart, with all our soul, and with all our mind;" and then proceeds to show, that it *should* incite us to put forth all our exertions to dispense its blessings to our fellow men. Both these heads are discussed with the bishop's usual ability. The following is the concluding paragraph of his first head:—

"There are many things essential to real piety, which are yet far from making up the sum of religion. It is not enough that we are baptized into the Christian church. The baptism which becomes effectual to our salvation consists not in the 'putting away the filth of the flesh,' not in the mere washing of water, but in 'the answer of a good conscience towards God.' It is not enough that we respect the Lord's day, and repair to the house of public worship. The outward acts constitute but the form of religion. The power of it consists in the sanctification of the heart, and amendment of life. It is not enough that we repeat the solemn prayers of our liturgy. The heart must be engaged. The true fire of devotion must glow in the soul, to

enkindle the wood upon the altar, and consume the sacrifice. All our conduct must be actuated by truly Christian motives. A fervent love of God, and a sincere desire to do his will, a heartfelt gratitude for the inestimable love of Christ, as displayed in the redemption of the world, must direct all our conduct and animate every exertion. And above all, a pure and holy life must be the unfailing result of our Christian principles; and our great concern must be to "live soberly, righteously, and godly in this present world;" looking forward to the blessed hopes and rich rewards of that which is to come."

The bishop advocates an excursive spirit of Christian benevolence; and among the objects of this benevolence he enumerates the religious instruction of the rising generation—the support of literary and religious institutions—the education of pious young men for the gospel ministry—and the sending of missionaries to the destitute portions of our own country and among the heathen in foreign lands. He seems to think that these objects have not excited as great an interest in our communion as among other denominations, and he thus accounts for it.

"It is but a short period since the attention of our church began to be awakened to the importance of these objects; and it is certain that she does not yet evince that general and deep interest in them, which pervades the other religious communions in our country. Some apology for this remissness may indeed be found in her comparative weakness. Most of our parishes, arising from small beginnings, and organized in the midst of communities by no means favourable to their increase, were for a long time struggling for existence. But it has pleased God greatly to bless our Church; 'to lengthen her cords, and strengthen her stakes;' to raise her from the dust, and give her an honourable place among the communions by which she is surrounded; and she is now called upon, by every motive of religion and gratitude, to vie with them in all their Christian exertions for the welfare of the human family."

The bishop very properly notices the education of pious young men for the ministry, and refers, for this purpose, to the Theological Seminary. He also laments the destitution of ministers. But we shall give his own words.

"Of all the measures which can be devised for promoting the prosperity of our Church, I regard the education of pious

young men for the ministry, as of primary and paramount importance. By the blessing of God on our exertions, our Seminary is already sufficiently endowed to support a competent number of learned professors for effecting this object. And yet how small is the number of those who avail themselves of the means of instruction which have been provided! It is obvious, therefore, that something more is required to be done. Means must be provided for supporting, or assisting, pious young men, during the course of their education; not only during their theological education, but also during their preparatory collegiate course. In no other way can the Seminary be made to answer the beneficent purpose for which it was designed, and in no other way can a sufficient number of clergy be supplied to fulfil the present and increasing wants of the Church.

"From the best estimate which I have been able to form, there are now, within the bounds of our communion, more than one hundred vacant cures, each possessing sufficient means of support, if competent clergymen could be obtained. This is in itself an alarming destitution: but at least as many more clergymen are wanted for the supply of weak or newly formed parishes, under missionary auspices, and for the occupation of new fields of missionary labour, which are now 'white and ready for the harvest.' And how is this great deficiency to be supplied? We observe no increase in the number of our candidates for Holy Orders, which is at all commensurate with the increase of the Church. It is obvious, therefore, that, under present circumstances, the deficiency must continue to augment, or the Church must decline. And we can see no new causes which seem likely to add to the number of candidates for Orders. Fortunately the sacred office holds out few worldly inducements. The road to wealth and distinction lies through other professions and callings. Still, however, there are, within our Church, a sufficient number of youth of piety and talents, who would willingly devote themselves to the labours of the ministry, if the means of acquiring a competent education were afforded them. This seems to me the only resource for the supply of our wants to which we can resort with any rational prospect of success: and the only way of availing ourselves of this resource, must be by making a liberal provision for the education of such youth."

He in like manner notices the Society for Domestic and Foreign Missions, for whose success he expresses an anxious solicitude, in which expression every heart possessed of Christian benevolence must concur. We are not

sure, however, that he is correct in the assertion, "that those denominations, those communities, and those individuals who evince the greatest interest in the promulgation of the gospel among the heathen, are the most liberal contributors to domestic missions, and to every other object of Christian philanthropy." It has been whispered to us that this is not altogether the fact. We however impeach no individual, no community, no denomination. We say to all, act freely, give liberally—and may the God of all grace bless the charity to the production of the greatest good.

A Sermon, delivered at the Consecration to the Episcopacy of the Right Rev. Wm. Meade, D. D. Assistant Bishop of the Protestant Episcopal Church in the State of Virginia, in St. James's Church, in the City of Philadelphia, on the 19th Day of August, 1829. Published at the desire of the General Convention, then assembled. By William White, D. D. Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

To the devout members of our church it should be a source of great thankfulness to Almighty God, that he has been pleased to lengthen out to this late period the life of the amiable prelate who is the author of the discourse under review, and who is justly esteemed the patriarch of that church. Notwithstanding he has attained to upwards of four score years of age, we find him still active and prompt in the discharge of all his ministerial duties—still using his valuable pen in the cause of his Divine Master, and putting forth the efforts of his vigorous mind in all their native strength. In the instance before us he discourses from the words, "*Be thou faithful unto death, and I will give thee a crown of life*" And he considers the text "as implying a trust"—"as calling for fidelity"—"as prescribing the term of it"—and "as promising a reward." And he goes through these several heads in his usual clear and acute manner. First, as implying a trust, the subject of which is the grace

of the gospel to the professors of it generally, and resting on the consciences of all, but especially on those of its ministers; who, secondly, are required to execute it with fidelity, comprehending sincerity, courage, diligence, in season and out of season; extending, thirdly, "unto death," "the boundary between the period of our probation, and a new scene that is to succeed it; and, fourthly, to all, whether cleric or laic, who shall thus persevere, who have loved the Lord Jesus Christ, and have adorned his doctrine, the "crown of life" will be given as their reward.

As a fair specimen of this sermon, we insert the conclusion of the second and third heads, in which he speaks of pastoral and ministerial fidelity, and the term of it.

"If there be any who conceive of the matters here laid down, that they are beyond what is essentially involved in the ministerial office, they may be referred to the promises required by the Church, in her admission to the ministry according to its various grades. These promises are so full, and are given under such circumstances of solemnity, that it becomes those who can reconcile any degree of levity or of indifference with the resulting duties, and especially those of that description who have taken, or intend to take, the promises on their tongues, to consider how far the assent thus given is consistent, not to say with the perfection of Christian morals, but with that truth and integrity which is expected in all other callings. A late infidel writer* has remarked, that when a man has so prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. The remark applies at least as strongly to the making of promises, which the party has no intention to perform. The insinuation of that writer, levelled at the clergy generally, is uncharitable; and, as is here trusted, untrue. But so far as the reproach applies, it is just: and on the ground of the maxim of receiving instruction from an enemy, it is mentioned as an illustration of the sentiments which have been delivered, and as aggravating the guilt of that species of insincerity which, with great reason, was so shocking to the moral theory of an unbeliever."

"Whatever may be the difference of trust between the clergy and people of other callings, they are alike in this, that

it is death only which can release them from the obligations lying on them respectively. That is the decisive period, when there will be rendered to every man according to his work; and when this will be done without distinction of order, but be proportioned to the talents which had been bestowed, and the opportunities which had been enjoyed. Then will the discharge of duties promotive of piety and virtue, and issuing from good intention and a well directed zeal, far outweigh the achievements of the most brilliant talents, and the most admired attainments of art and study: not to say when they are fruitful of human misery, but when they are not directed to the accomplishing of a measure of public good, proportioned to the means with which the agents had been supplied."

Died, on Sunday morning, the 18th inst. in the 55 year of his age, the Rev. William Harris, D. D. President of Columbia College, city of New-York.

The lamented individual whom we are thus called upon to consign with the last honours to the grave, was not more conspicuous for the dignity of his station, than for the purity, the utility, and the blameless tenor of his life. A native of Springfield, (Mass.) where he was born on the 29th of April, 1765, he was graduated A. B. at Harvard University in 1786. Admitted by Bishop Provoost to the Holy Order of Deacons October 16, 1791, in Trinity Church, in this city, and on the following Sunday to that of Priests, in St. George's Chapel, he in November of the same year took charge of St. Michael's Church at Marblehead, (Mass.) and also of the academy of that place. Having accepted the Rectorship of St. Mark's Church, in this city, he removed here in February, 1802, and soon after established and conducted, in the neighbourhood of his Rectory, one of the best classical schools known among us. In 1811, on the resignation of the late Bishop Moore, he was chosen to the office of President of Columbia College, which he held in connexion with his Rectorship, until 1816. At that time the office of Provost, on which a portion of the duties of the President had devolved, being discontinued, and finding the public duties of the Ministry unfavourable to his health, he resigned his Rectorship, and thencefor-

* T. Paine.

ward devoted himself to the duties of the Presidency. With what zeal, fidelity, and success he laboured in this honourable career, the heartfelt regrets of many who will this day follow his remains to the grave, may, in part, testify; and the future annals of our country, in recording, as they cannot fail to do, the talents and the services of some among those whom he, by precept and example, formed to learning, to virtue, and to truth, will confirm this testimony. For some few years past, the health of the late President had been gradually undermined; but in no respect did his zeal in the cause which he had so much at heart—that of thorough education—abate or tire. He lived to witness, in the establishment and complete success of the College Grammar School, the realization of one of his most favourite plans; and dying, he could feel, added to those higher hopes which no one more justly than he might with humble confidence entertain—that, in generations yet to come, his name would be pronounced with veneration and gratitude, as the projector and chief founder of an institution, destined to improve and advance the dignity of our common nature.

N. Y. American, Oct. 20.

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For the Christian Journal.

An Address delivered at the Interment of the late Rev. Dr. Harris, by the Rev. John M'Vickar, D. D.

"Behold an Israelite indeed, in whom there is no guile." These words of Scripture, my brethren, sprung instinctively to my lips when the solemn, yet gratifying duty which I now enter upon was proposed to me—for of all men I have ever known, not one surpassed our deceased venerated friend and brother in genuine simplicity of mind. I do not fear, therefore, in the confidence of a long intimacy and tried friendship, and speaking to many who have known him even better than myself, to apply to him that blessed commendation bestowed by our Saviour upon Nathaniel of old, and to say to you, Behold the mortal remains of an Israelite indeed, in whom there was no guile.

How varied, my brethren, are the feelings with which the view of death affects us. When youth is taken away, in the midst of its promise and its pleasures, we are struck with astonishment—we feel a shock as if the order of Providence were broken in upon—as if life and all its concerns were the sport of chance or destiny. When manhood is struck down in the full career of its worldly ambition, the blow comes home to our own bosoms—we tremble for ourselves, and if wise, we hear in it the warning voice of our Saviour, "be ye also ready." But when age is taken, like "as a shock of corn cometh in, in his season," there is a kind of solemn acquiescence to the event;—we bow to it as to the course of nature;—we see in the dispensation the hand of a wise Governor of the world—of a kind and tender Father, releasing the creatures of his love from the burden of protracted life. But these distinctions are vain and human. In all the dispensations of God are we bound to recognize his wisdom and goodness as well as his power; and from all to derive lessons of humility and warning of preparation. But it cannot be denied that death, in the fulness of years, has in it something soothing as well as sorrowful; and when to this is added the memory of many virtues in the deceased, and the intimacy of high station, a mingled feeling comes over the mind of love and reverence, and tranquil melancholy. We gaze on the departure of such a man as on the setting of a summer sun—it has in it a tinge of glory even while the shadows of evening gather around it, and we think as we gaze, that though darkness hide it for a while, a brighter morning shall restore it to us.

Such, my brethren, are the feelings inspired by the present occasion; age had come on our friend, though more in infirmities than years; his unobtrusive virtues had run their quiet course, and from a station alike honourable and useful, by a gentle decay of nature he has sunk into his last sleep. Let us then gather him unto his fathers in that holy confidence in which he died; in the confidence of a reasonable, religious, and holy hope, that death

is but the gate of life, and that this mortal shall one day be clothed with immortality.

But, before performing for him these last sad offices of Christian friendship, permit me to dwell awhile upon his memory; not only as a friend to commemorate his virtues, but as a Christian minister, to draw instruction from his example. And if place can add weight to those lessons which death teaches, here is the spot to speak them, for before that very altar where his body now reposes, eight and thirty years ago our deceased friend first stood, and there took upon himself the vows of a Christian minister. Before that altar the earthly tabernacle still is, but where is the spirit that assumed those vows? Gone, my brethren, to that place where those vows were registered—gone to that higher tribunal where an account must be rendered of their performance. At that bar, no human merit is known; no claim pleaded save that atonement which God, through Christ, hath accepted; and it is only as a pardoned sinner, pardoned through faith and sincere obedience, that the spirit which once dwelt in that tenantless clay can now stand before the bar of judgment. But with frail mortals like us, human virtues have their value, because they have their influence; and while our holy church teaches us to thank God for the good example of those who have finished their course in faith, we need not fear to trace, not for eulogy but improvement, the Christian traits which ennobled the character of the venerable deceased. They are such as the world might possibly pass by without notice, but in the sight of God they are of great price, and, permit me to say, have often sunk into my heart, an instructive lesson, and spoke a wisdom beyond this world's teaching. They may be summed up in a few brief words, *singleness of heart, meekness of temper, piety of spirit.*

First, in singleness of heart few men surpassed the late Dr. Harris. It was not common openness or candour of character; perhaps in him it was rather marked by reserve; but it was a certain genuine simplicity and truth of mind which admitted of no double

motive either in his words or actions; it was child-like, in its purest and best sense; and while it perhaps unfitted him for the busy bustling intrigues of life, it qualified him for that higher station, to which the words of our blessed Saviour alluded when he took little children in his arms and said, "of such is the kingdom of heaven." Well would it be for us could we continue children all our days; for, however the wise of this world may term it foolishness, and those simple who hold to it, it will in the end be found to be the highest and safest wisdom, and of such they may be forced to exclaim in the language of the Book of Wisdom, "we fools counted his life to be madness and his end to be without honour. How is he numbered among the children of God and his lot among the saints?"

And even now it is loved and cherished of God, and a blessing rests upon those who follow it. It is blest with peace at home, a peaceful life, and a peaceful conscience: "Who will harm you," argues the apostle, "if ye be followers of that which is good," and, above all, when followed with a single-hearted spirit? And thus was it blest to our deceased friend. I may be bold to say, Dr. Harris had not an enemy on earth; every man was his friend; every one who knew him, rejoiced in all the good that befel him, and sympathized in the sorrows of a heart that knew no guile. And as to its higher reward, peace of conscience, though it becomes not man to speak, who can look but upon the outward appearance, yet so far as a long intimacy can judge, it is a blessing which it falls not to the lot of sinful man to enjoy in a higher degree than he did, both in the course of his life and at the hour of death.

Nor did this trait add only to the amiableness of his character; it greatly increased his powers, since it led him on all occasions to give himself up to his duty with that devotion of time and thought which could not but double their value. This was especially remarkable in the duties of his station as President of the College. In this he was not like other men. It was not merely the conscientious performance of duty. Other men do this who yet find

time for varied avocations ; but with Dr. H. there was an absorption of heart, a solicitude which cannot easily be paralleled in the history of official station ; it was like the devotion of the student to his favourite pursuit, or of the worldly man to his interest ; his time, his thoughts, his very heart, were centered in the college ; for it alone he seemed to live ; neither fortune, nor fame, nor personal enjoyments seemed to have any attractions for him, or to receive at his hand even their justifiable share of attention. The college was to him all in all ; to its best interests he devoted his life, and for them I verily believe he would have been content to resign it.

The *second* leading trait of his character was meekness of temper. No man could approach him without being impressed with it, and it was in beautiful accordance, I may say, with his benevolent countenance and venerable mien. He bore his honours so meekly that all men yielded him a willing reverence, and he shamed those who rendered to him even the slightest services by the undue value which his grateful heart set upon them. This gave, on all occasions, to his language and manners, as well as to his opinions, a certain quiet, unpretending dignity, which those who approached him would have found it as difficult to break through, as it was far from their inclination to do so. It was accompanied also by an equanimity which I have rarely seen disturbed, perhaps I should say never, except by what touched the chord of his religious feelings, or that honest pride he felt in the institution over which he presided.

Nor was this placidness of temper the valueless fruit of a life untried. Dr. H. was tried beyond the lot of ordinary men. In that arduous station, from which he has been taken, while he found many high and noble gratifications in the affectionate reverence and subsequent gratitude and attachment of those generous spirits who grew up under his care, he found, what is inseparable from such a station, many harassing and anxious cares. He had to contend with the errors of thoughtless youth, too often with the petulance of ungoverned tempers, and sometimes

even with base ingratitude from those whom he was seeking, with parental kindness, to lead into the paths of honour and virtue.

If on such occasions severity ever took place of gentleness, it was only when some trait appeared of a bad heart, or a spirit dead to the sense of religion ; then indeed his rebuke was sharp and even terrible, but it was the anger of a parent, which the tears and penitence of the offender could change in a moment into love. This beautiful trait of meekness in Dr. Harris's character, I may be permitted to say, was often greatly misunderstood. It had in it no marks of feebleness. It is true, that averse to the rude collision of temper, which the business of the world often demands, he lived little in the public eye, withdrew himself from all needless contest, and retired within the circle of his own peaceful thoughts and quiet home ; but this, which some men misnamed weakness, was rather to be esteemed the wisdom of a peaceful spirit, for in the performance of his duty no man was bolder. Deliberate in making up his opinions, and modest in the expression of them—he was yet steady in their maintenance, and once resolved, it was not words merely or authority that could move him, and when called to put them in practice in the administration of discipline, his manner was marked by that happy union of mildness and decision which intimidated the rebellious, while it disarmed them of all hostile feeling.

Nor were these his only trials—he was tried in private life, with the cares and anxieties of a large and dependent family, if that indeed could be called to him a trial, which he seemed never to feel as such, for his children were to him ever a blessing ; and as to the anxieties of a narrow fortune, he seemed to transfer all that care to the kind Providence of God. Though he passed through a long life under circumstances of fortune that would have filled most men's minds with anxious and distracting disquietudes, yet he ever went through them with a confiding, pious, contented spirit ; and God blessed him in so doing. Want threatened, but at a distance ; good friends arose when

friends were needed. Year followed year with comfortable means of support, and although to his children he now leaves little inheritance save that of a good name, and their father's memory, yet I cannot doubt but that God will make good his promise in that entail of blessings which belongs to the third and fourth generation of them that love him. Such was the experience of the olden time. "I have been young," says the Psalmist, "and now am old, yet saw I never the righteous forsaken, nor his seed begging their bread."

Nor did his equanimity forsake him under those harder trials which come home to the heart; I mean domestic affliction and bereavement. Upon few have these fallen heavier—few have more painfully known what it was to mourn, but fewer still have mourned with less of worldly sorrow. The partner of his life separated by long disease from all participation of its pleasures; two children sinking untimely to the tomb, at the very age when a ripening mind is beginning to repay to a parent the cares and anxieties of their youth. These afflictions were borne by him in a meek and Christian spirit; they perhaps added soberness to his mind, but they never impressed upon it sadness, and a cheerful and thankful spirit was ever shining forth amid all his troubles. But his troubles now are past; and in the recollection of the temper in which he bore them, I cannot but say, "Farewell thou meek and unoffending spirit, thou art gone to thy blessed repose, to rejoice, in a world of peace, those whom on earth thou lovedst and lost; and to rejoice, as thy tranquil spirit must do, in those abodes where the wicked cease from troubling, and where the weary are at rest."

Piety of spirit was another leading feature of his mind. In this also was there something peculiar. Many men are pious by an act of reflection. With them reason brings in religion; but it was not so with our deceased friend; with him a religious spirit seemed almost like a felicity of nature; like a constitutional sentiment, which it would have cost him as much labour to subdue, as it does those less favoured by

nature to excite it. Of the instinctive warmth of this feeling his occasional poetical effusions afford a striking and beautiful illustration. They are like the poetry of those pure and early days, when poetry was devoted to its first and noblest theme, to prayer and praise; sometimes they appear the overflowing of a grateful heart; sometimes as if written amid troubles, in the spirit and almost in the language of the royal psalmist—"O that I had wings like a dove, for then would I flee away and be at rest."

But his religion was deeper than a vague instinctive feeling. It was confirmed by much study, by reflection, and by all the habits of a Christian life. His reading turned much upon the older divines of our church. Some of them were always to be found upon his table, and upon their model he seems to have formed himself in style as well as doctrines. His own discourses were plain, serious, and persuasive; they came up to a celebrated critic's demand of what sermons should be—"the good sense of a good man;" and as delivered by him, they had much of that power which flows from an earnest simplicity of expression; they had the eloquence of sincerity, and went to the heart simply because they came from it.

In doctrine too he was incorrupt; he was a churchman upon principle and examination, having quitted the Congregational ministry, upon which in early life he had entered, because he thought he could not find in it the warrant of scripture and apostolic usage. The Book of Common Prayer and Hooker's Ecclesiastical Polity he used to say had made him an Episcopalian. On the great doctrine of the atonement, not only was his reason satisfied, but his heart clung to it as to the anchor of his hopes.

Of such a character who can wonder that the life should afford a lovely picture of quiet, unoffending, modest, useful virtues, or that the death should exhibit an equally attractive picture of resignation and faith; and so it was; his life was one of benevolence and usefulness; his death was tranquil and full of hope.

Not for a few days but for months was this exhibited. Above a twelve month before his own death he was called to mourn the loss of a beloved daughter who died in a state of heavenly-mindedness beyond the ordinary happy lot even of the pure and pious. From that period her father's mind seemed set; he turned as it were his face heavenward, and prepared to follow in that path which his child had shown him to be so easy and delightful to the heart that trusted in God. From this moment all his thoughts and arrangements looked to that event, and from the first hour of his fatal attack he resigned himself to it as to the voice of God calling him home, without sorrow and without fear. On his dying bed he partook, in company with his family, of the pledges of his Saviour's love; with dying lips he blest his wife and children. One earthly source yet remained of interest—it was the college of his affections. With trembling apprehensions of over-exciting his feeble frame, he was told of the opening of that college school, to the establishment of which he had devoted himself, and to use the language of his daughter, "his eyes sparkled with pleasure."

Such was his calm and tranquil death, full of hope, answering well to the life he had lived. If asked on what that hope rested, I reply, where alone the hopes of dying man can rest, on the belief of an atonement. In the latest conversation I had with him, his language to me was—"In the atonement is all my comfort," while he folded me in a dying embrace, which memory shall long love to recall. And where else, my brethren, can solid hope be built? In that trying hour philosophy indeed may exhibit calmness, and fanaticism may display the raptures of an excited imagination; but hope, such as the unclouded, reflecting soul can rest upon, rational, yet heartfelt, such hope nothing can give to the dying sinner; nothing, I believe, has ever given but the reliance on an atonement. It is a want of the human heart, and in whatever darkness that heart may be, it will grope until it find it. The pious Jew on his death bed clung to it in the types and figures of the law—the pious Heathen, trembling

on the verge of eternity, searched it out, even amid the abominations of his idolatry—and the pious Christian, amid all his blessings, blesses God chiefly for that cheering word—"Jesus Christ came into the world to save sinners." On this hope our venerated friend rested, and to him was the promise fulfilled, of comfort in that dying hour. He has gone to his reward; let us honour his fair fame; let us love and cherish the remembrance of his virtues; and, above all, let us imitate his pure and holy example; and, O "that we may die the death of the righteous, and that our last end may be like his."

After the above notice and address were in type, we received another communication on the same subject, containing the facts above stated, and some additional particulars, which we have extracted.

Ed. C. J.

"Having duly qualified himself, he was licensed as a minister in the Congregational church, in which he had been educated. A delicate state of health, however, soon obliged him to abandon the exercise of the ministry. He then commenced the study of medicine under the direction of the late venerable Dr. Holyoke, of Salem, Massachusetts. While thus employed, an accidental circumstance introduced him to the acquaintance of the Rev Mr. Oliver, then rector of St. Michael's church, Marblehead. A compend of Hooker's Ecclesiastical Polity, placed by him in the hands of Mr. Harris, was the means of directing his serious attention to the principles of the Protestant Episcopal Church. The result of the inquiry thus started, was a conviction of the duty of connecting himself with that church. Soon the re-establishment of his health led to the resolution of again devoting himself to the profession of his choice."

"In 1811 he received the degree of D. D. from Harvard University and from Columbia College."

"To the church Dr. Harris was a firm, affectionate, and enlightened friend. He loved, cherished, and exemplified the distinctive principles of his church, because he well understood them, and duly appreciated their intimate connexion with the genuine principles of the Gospel. He was, for many years, a member of the standing committee of this diocese; and once from Massachusetts, and twice from New-York, was a member of the General Convention. At the Conventions of our Diocese, in the years 1823 and 1824, during the absence of Bishop Hobart from the country, Dr. Harris was unanimously chosen President

of the Convention. In all these trusts he was faithful and conscientious. He cherished the most cordial filial affection for his Bishop, and fraternal for his brethren. Though for many years separated from any pastoral connexion, and most faithfully devoted to the duties of his presidency, he never merged his ministerial character in his literary; but was ever ready and anxious to serve the church, and ever willing, to the utmost of a strength often prostrated by bodily infirmity, to engage in the public duties of the sanctuary.

"In the meekness of the Gospel, he looked to the grace of the Holy Spirit, as the source of all that is good in man, and to the merit of the divine Saviour, as the only ground of trust of acceptance with God; and in a deep sense of the utter hopelessness of his state without that grace and merit, he never lost sight of his character as a sinner, redeemed by God's mercy, and looking for salvation as a free gift.

"Dr. Harris was the sixth President of Columbia (formerly King's) College; his predecessors having been, the Rev. Samuel Johnson, D. D., appointed at the organization of the College, in 1754; the Rev. Myles Cooper, LL. D., appointed in 1763; William S. Johnson, LL. D., appointed in 1784; the Rev. Charles H. Wharton, D. D., appointed in 1801; and the Right Rev. Benjamin Moore, D. D., appointed in the same year. All his predecessors resigned, he being the first President of the College who died in office.

"The following resolutions were adopted by the Trustees of the College, at a meeting held on the evening of the day of his death:—

"The Trustees being informed of the death of the Rev. Dr. Harris, the late respected President of the College,

Resolved, that the Board entertain a high sense of the personal worth of the late President, and of his long and eminent services to this institution.

Resolved, that the Board deeply sympathize with his family in the affliction they have sustained.

Resolved, that the members of this Board, in testimony of their respect for the late President, will wear crape on the left arm for thirty days."

"At a meeting of the Faculty of the College, held after the President's decease, the following resolutions were adopted:—

Resolved, that the Faculty of the College deeply deplore the loss which the institution has sustained in the death of the late venerable President of the College, the Rev. Dr. William Harris.

Resolved, that as a testimonial of their respect to the memory of the deceased, the usual badge of mourning be worn for thirty days, by the Faculty of the College."

"Similar resolutions were passed by

the students; and the public feeling on the subject was manifested by one of the longest and most respectable funeral processions ever witnessed in our city."

Convention of New-York.

The forty-fourth Annual Convention of this Diocese was held in Trinity Church, in this city, on Thursday, Oct. 1, and Friday, Oct. 2. There were present, as members, the Bishop, 68 Priests, 6 Deacons, and 97 Lay Delegates, representing 48 congregations. Thirteen clergymen of this and other dioceses, not members, attended its sittings.

It was opened with morning prayer by the Rev. Ralph Williston, Missionary at Ithaca, Tompkins county, and parts adjacent, and a charge to the clergy, and the administration of the Holy Communion, by the Bishop.

EPISCOPAL ACT.

On Thursday, Oct. 27th, the Right Rev. Bishop Hobart held an ordination in St. Luke's Church, in this city, when Mr. James A. McKinney was admitted to the holy order of Deacons, and the Rev. George L. Hinton, Deacon, Minister of St. Andrew's Church, New-York, and an alumnus of the General Theological Seminary, to that of Priests. The morning prayer was read by the Rev. Addison Searle, Chaplain, Superintendent, and Professor of Belles Lettres and Ethics in the Naval Academy, Brooklyn, and the lessons by the Rev. Levi S. Ives, Rector of St. Luke's Church, and the sermon preached by the Rev. Benjamin T. Onderdonk, D. D., an Assistant Minister of Trinity Church, New-York, and Professor in the General Theological Seminary.

Thanksgiving Day.

In conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use such forms in his Church on such occasion;" I do hereby set forth the following Form of Prayer and Thanks-

giving, to be used in the Congregations of the Protestant Episcopal Church of the State of New-York, on Thursday, the 3d of December next, being the day appointed by the Governor of the State of New-York as a day of public Prayer and Thanksgiving to Almighty God.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State
of New-York.
New-York, Nov. 1829.

A Form of Prayer and Thanksgiving.

The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and for other blessings of his merciful Providence," to be used on such day as shall be appointed by the civil authority; or, if such day shall be appointed by the civil authority, it shall be the eighth Section of Prayers shall be used at that time; and in addition to the Thanksgiving for the fruits of the earth, and for other blessings of his merciful Providence, to be used after the General Thanksgiving, to be used at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of Kings, and Lord of Lords, we Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, and to all the nations of the earth, the blessings of peace. May the Kingdom of the Prince of Peace come, and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth with most humble and holy fervour, the praises of him who hath loved them, and made them Kings and Priests unto God. We implore thy blessing on all in authority over us; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. O Lord, continue to prosper our literary institutions; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all

the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness saves us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. Amen.

¶ After the Collect for the day, in the Communion Service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ; to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. Amen.

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentence as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid; the tenth *Selection of Psalms* shall be used, and the first *Lesson* shall be Deut. x. 12. and the second *Lesson*, Romans xii. and the *Collect* for the day, as in the Morning.

Calendar for December, 1829.

3. Thanksgiving in New-York.
6. 2d Sunday in Advent.
13. 3d Sunday in Advent.
16. }
18. } Ember Days.
19. }
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. 1st Sunday after Christmas. St. John
the Evangelist.
28. Innocents.